

# HUMANITIES

Summer 1986  
Volume 8/Number 2

## NETWORK

### AIDS Conference Focuses on Humanities Issues

What has Camus, Shakespeare or Dylan Thomas got to do with AIDS? In her paper, "The Solace of Literature for AIDS" presented at the national meeting of the Society for Health and Human Values, "AIDS and the Medical Humanities," Dr. Laurel Brodsley of the English Department at UCLA, notes that "we use literature to understand ourselves, our experiences, and our destiny." Great works of literature such as a Shakespearean sonnet or a novel like *The Plague* can help us observe the truth of disease, dying and death.

How did President George Washington react to the Yellow Fever epidemic of 1793? Or how have physicians throughout history viewed their obligation to treat patients with fatal contagious diseases? Two scholars, Timothy F. Murphy, Ph.D., of Boston University and Erich Loewy, M.D., of the University of Illinois, addressed the questions of quarantine and physician fear in their presentations at this conference held in San Francisco on April 10 and 11.

These and other humanities scholars and medical professionals offered their perspectives on the current social, political and legal issues related to the AIDS epidemic. What public health measures are socially justifiable in times of epidemic disease? What kinds of cultural assumptions influence the personal and professional reactions of health professionals to the AIDS epidemic in general and most importantly to the clinical care of AIDS patients?

The pressing need to address these and other related questions *now* together with the belief that the disciplines of the humanities are an important support in facing the ethical issues involved were the motivating factors behind this national conference cohosted by the Division of Medical Ethics and the Department of History and Philosophy of Health Sciences at the University of California, San Francisco. The two-day conference was supported by grants from the California Council for the Humanities and the Walter and Elise Haas Foundation. It was attended by 147 people, including AIDS service providers, attorneys, clergy, social workers, physicians, nurses and members of the academic community.

According to two of the program directors, Eric Juengst and Barbara Koenig of the UCSF Division of Medical Ethics, the idea for the conference originated from a need to foster discussion in the medical community about the question of physician response to AIDS patients. They taught a seminar on this topic for health professionals during the winter quarter at UCSF, and based on that experience, they became convinced that the conference needed to include the historical, philosophical and socio-cultural perspectives of the humanities in order to adequately address the role and responsibility of health care providers.

According to Barbara Koenig, "We felt the need to bring the perspectives of the humanities to bear on the AIDS crisis. Our conference goal was to help health care professionals interpret their role in caring for AIDS patients and dealing with public reactions to epidemic disease. We also wanted to provide a forum for public discussion of these pressing issues, of particular concern to California with its large numbers of AIDS patients."

Koenig adds, "The only complaint from registrants was lack of time to continue the discussion of the many compelling issues raised by the conference speakers." Excerpts from two of the papers presented at the conference are included in this issue of *Network*. Those interested in a more detailed summary of the conference

are invited to contact Barbara Koenig or Eric Juengst, Division of Medical Ethics, University of California, San Francisco 94143. A book of the conference papers will be available from Praeger Press by early 1987.

### Ethics and the Language of AIDS

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AIDS has proven a difficult phenomenon medically, but it is equally problematic from a linguistic perspective. As many writers have commented, the problems that AIDS presents appear new to us because very few remember the great influenza epidemic of 1918-19 and not many have more than dim memories of the pre-1944 fear of tuberculosis or the relatively small polio epidemic of the 1930's and 1940's. For the most part, we have spent our lives in a culture in which infectious disease does not represent a significant threat, and thus we have consigned living in fear of life-threatening contagious disease to the pages of history books. New phenomena, however, whether they are new in cultural or in personal history, demand explanations. We need to place them in some context so that we can account for them in our world view. The language that we choose to describe new phenomena displays both the context and the meaning we give to them. In particular, the metaphors we use convey much of the deeper meaning that we attribute to these new events. The metaphors of AIDS—death, sin, crime, war, and civic division—are the shaping perceptions that make the language of AIDS so dangerous.

#### The Death Metaphor

AIDS is perhaps first of all a metaphor of personified death. This image of AIDS as death is reinforced throughout the popular and quasi-academic literature by the unrelenting joining of the word "AIDS" with the phrase "inevitably/invariably fatal." It is as if one expected a diagnosis of AIDS to lead to instant death. Yet many people with AIDS live for months and even years and live for the most part outside the hospital. The metaphor of AIDS as death permits us to forget those who have the syndrome: they are dead to us, making it easier to withhold aggressive treatment or financial assistance.

Here, scientific information could help to straighten out our metaphor. From a medical perspective, AIDS is considered to be "invariably fatal" only because it has, historically, been defined that way. The disease is obviously a spectrum disease caused by infection with HTLV-III/LAV. Its effects range from a brief and transient illness, through to generalized lymphadenopathy, to what is called AIDS-Related Complex (ARC), and on to frank or full-blown AIDS. Several scientists have argued for change in this nomenclature. Yet, we cling to AIDS as death, to AIDS as an invariably fatal disease, perhaps because it better fits the drama that we have constructed about the coming of and the meaning of AIDS.

#### The Punishment Metaphor

The metaphor of AIDS as death leads directly to the metaphor of AIDS as punishment for sin. Historically, new and threatening events have frequently (some would say invariably) been explained by reference to God's

punishment. In the *Bible*, God repeatedly punishes with disease and with plague. In Defoe's semifictional account of the 1665 plague, *The Journal of the Plague Year*, he describes the ways in which, at the beginning of the plague, the people looked first to astrologers to explain the plague as a result of astral doings, then to dream interpreters, and finally to preachers who explained it in terms of God's judgment.

Fundamentalist ministers have been the most reliable exponents of this version of AIDS as punishment for sin, and yet the metaphor of AIDS as punishment for sin flourishes as well in academic and liberal forums. AIDS is transmitted sexually and through the blood. Two behaviors statistically account for ninety percent of these transmissions in the U.S.: homosexual intercourse and illegal IV drug use. Both these behaviors are regarded as sinful by many and perhaps most people; gay sex is still illegal in half of the United States, and IV drug use without a prescription is illegal in all states. Because behavior that is regarded as sinful has resulted in exposure to disease, it is easy for the disease to become the punishment for the sin.

A final way in which AIDS as punishment for sin is foisted upon us is in the idea of "innocent victims." Innocence belongs to the vocabulary of sin. Gay people who never heard of AIDS until they were diagnosed with it are never referred to as *innocent*; nor are IV drug users who met with HTLV-III entirely to their surprise. *Innocent* victims of AIDS are babies, elderly women, and nuns, all of whom are presumed to have led, for a variety of reasons, blameless lives. This language of "innocent" and, by indirection, "guilty" victims is translated into action in hospitals, in public agencies, and in the news media, where gay men or drug users with AIDS are treated with less sympathy than "innocent" AIDS patients: that is, those who have not sinned on their way to illness; those for whom disease does not represent just desserts.

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#### The Crime and Criminal Metaphor

The AIDS *victim* (guilty or innocent) also belongs to the metaphor of AIDS as crime. When the person with AIDS is portrayed as a victim, it is because he has had something unexpected done to him, something that is somehow against the law, if only the scientific law as we imaginatively perceive it. Thus, AIDS becomes a super criminal able to get away with violating the law.

In addition to appearing as a mastercriminal, AIDS also appears as a new kind of crime. New diseases are easily seen in a crime metaphor exactly because we do not understand them. They then present themselves as puzzles or as mysteries. This metaphor feeds directly into our rather trivial fantasies about detective stories and turns physician/scientists into detectives scrambling about, using their superior intellectual abilities to unravel the mystery. It makes "unravelling the secrets of the shifty AIDS virus" the important aspect—not the care of those with the disease.

The primary problem with this metaphor is that it tends to collapse the *disease* as crime and criminal with the *person who has the disease* as crime and criminal. Thus, whereas *Newsweek* describes AIDS as terrorizing the world, *Life* magazine asserts that "the AIDS minorities are beginning to infect the heterosexual, drug-free majority," and *Weekly World News* moves one step further to have "AIDS Victims terrorizing everybody."

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## The War Metaphor

The metaphor of medicine as war is so common that we can perhaps scarcely imagine any other way of talking about how physicians deal with diseases and patients. The physician's job is, after all, to fight disease. He uses batteries of tests and has an armamentarium of drugs. He gives orders. His troops, of course, owe him obedience and loyalty. This metaphor developed first in the late 19th century with the discovery of bacteria, which were seen as invaders.

AIDS as a war is reported much as any other war is. Intrepid *Cosmopolitan* reporter Ralph Gardner, Jr., advises his readers that "if this is a battle that pits man against nature, then nature is pushing back our forces. The news from the front is not good." A dedicated troop rallier, Detroit physician John F. Fennessey does not take such news lying down. He issues a clarion call that "AIDS must be confronted, attacked, and bested by the full coordinated resources and armamentarium of the medical scientific community. . . AIDS must and will be confronted and controlled."

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*"A brief stroll through Readers' Guide listings under AIDS will demonstrate the drama that AIDS has provided for readers in the past few years."*

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Although much of this sounds like no more than bad writing, it is important to remember that the primary element of the war metaphor is the existence of an enemy. AIDS or HTLV-III is, presumably, that enemy. As the crime metaphor permits the person who has the disease to become the criminal, so also does the war metaphor encourage transforming the person housing the enemy into the enemy.

Demands for quarantine and isolation of those with AIDS or for labelling and tracking asymptomatic people who are antibody positive are calls to locate the enemy. They are reminiscent of World War II internment policies that we now look back upon with great discomfort. No one believed that all Japanese residents were a threat to the country but, since the dangerous ones could not be identified, it seemed appropriate to incarcerate all of them. This decision was supported by the public and, ultimately, by the U.S. Supreme Court because it occurred in the context of a great war. To the extent that the war metaphor dominates our perceptions of AIDS, we will be more likely to sacrifice people and their rights in the name of protecting society. Clearly the war has been declared not on the virus but upon those who carry it.

## The Metaphor of Otherness: the Divided Community

The most difficult metaphor to illustrate in the language of AIDS may be the most pervasive one. That is the language of otherness, of the divided community. It is heard easily in conversation. Ask half a dozen people what is to be done about the problem of asymptomatic but infectious seropositives and they reliably respond in terms of what "we" must do about "them." The image of AIDS has been carefully sustained as a problem for "them," whoever they may be.

The persistent recurrence of "leper" and "leprosy" in AIDS discussions and writings is also a part of this metaphor. The leper is cast out; he is no longer an integral part of the community. Omnipresent analogies between AIDS and leprosy make it seem acceptable to respond to the newer "plague" in the same way that was acceptable for the older one.

The metaphor of AIDS as otherness permits people to accept lesser treatment for those who belong to that other group than they would demand for themselves. The idea of otherness is possible only as long as "we" are able to isolate ourselves from linguistic connection with people who have the disease or who are at risk for it. By referring in print to AIDS as a "gay disease" or a "gay plague," those in the straight community are encouraged to think

of AIDS as something happening beyond their borders, outside the "general population," as something happening to people for whom they have no human responsibility. The metaphor of otherness provides comfort to those who use it because it implies that they will be spared harm and responsibility.

## Conclusion

In *The Plague*, Camus' penetrating novel of the way in which the residents of the town of Oran quarantined with bubonic plague, come to grips with their fate, Tarron tells Dr. Rieux what he thinks must be done. Through the months, he says "I'd come to realize that all our troubles spring from our failure to use plain, clean-cut language. So I resolved always to speak—and to act—quite clearly, as this was the only way of setting myself on the right track." Susan Sontag, in a much different context echoes this statement when she argues that "the most truthful way of regarding illness—and the healthiest way of being ill—is one most purified of, most resistant to, metaphoric thinking.

In Camus' tale, the plague creates community where there had been none: "No longer were there individual destinies; only a collective destiny, made of plague and the emotions shared by all." The metaphors of AIDS, however, work in direct opposition to this sense of community. Crime, sin, war, and the divided polity are all metaphors that oppose a sense of community. They are inherently divisive metaphors that suggest we are not all in this together. But surely, we are. There is no question that ethically one ought not to harm innocent persons. But in this situation, we are innocent. Those who are carriers of the HTLV-III virus need to care about and to protect those who are not. Those who have not been exposed also need to care for and to protect those who have. It is not that some of "us" need protection and some of "them" need to sacrifice their rights; that some belong to death while others embrace life; that some are righteous and others are sinners; that some are criminals and others their victims; that some are enemies and other loyal and deserving citizens; that some may be cast out, while others are kept securely within. Surely those who have been exposed to AIDS have enough to suffer without being victimized by metaphorical myths.

Disease, especially disease that may lead to death, takes on a dramatic quality in this culture. Drama encourages elevated language. A brief stroll through the *Readers' Guide* listings under AIDS will demonstrate the drama that AIDS has provided for readers in the past few years. It is time, however, to speak plainly. There is too much at stake to permit rhetorical flourish to drive our pens. AIDS has been permitted and encouraged to carry a moral meaning, but that morality is in our minds, not in the disease. If our ethical judgments are not to be based on punitiveness and further divisiveness, it is time for us to confront the inner meanings our language betrays and then to rid not only our speaking and writing but also our thinking of these metaphors.

## Duties, Fears and Physicians

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Physicians as a group reflect the society from which they arise and in which they serve. The relationship is reciprocal and mutually sustaining. Medicine's role within a community produces a unique set of expectations in the community which, in turn, is reflected in the physician's perception of duty.

## Historical Considerations

Have physicians throughout history had the assumed obligation to treat patients despite personal risk? European plagues, and especially those in the fourteenth century, are useful examples since there is a wealth of historical and literary material available for this period. The "Black Death" which spread through Europe from 1348-1350,

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*"In the Yellow Fever epidemics of the eighteenth century in Philadelphia some physicians fled but many more stayed."*

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killed between one-third and one-half of the population and repetitive pulses of plague intermittently scourged Europe until the seventeenth century. The contagious nature of the disease was well understood, even if the mechanism of contagion was not. The entire public—from the Pope sweating between two huge fires in Avignon to the serf desperate in his thatched hut—was well aware of this. Children deserted parents, husbands and wives deserted each other and even young children were abandoned by their parents so desperate was the fear of contagion. Troops of flagellants roamed the streets scourging each other and killing the Jews. Prayer vigils alternated with riotous orgies and increasingly hunger stalked the streets as crops were left untended and cattle died.

But societal dislocation may not have been as complete as one thought. Magistrates largely continued to perform their duties and when they died, others took their place; wills were written and probated; priests gave last rites; physicians made their appointed rounds. The social contract—implicit but reinforced by fear of censure—held. Not always, not everywhere and not for everyone—but enough so that the sorely wrinkled fabric of society was not completely torn asunder. When it was all over, society emerged—changed, changing and in the process of profound reorganization. It held enough so that changes of an existing and viable structure, rather than anarchy, resulted. Many of the magistrates, priests, and physicians ran, but apparently many more stayed, and died. Why did they stay? Perhaps they shared the view of Guy de Chauliac: "and I, to avoid infamy, dared not absent myself but with continual fear preserved myself as best I could." De Chauliac contracted plague, survived and continued to care for its victims. His statement shows the agony of being torn by conflicting perceptions of duty. The doctrine, violated to be sure by some but honored by more, held—a physician does not desert his patients.

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*"We physicians have been spoiled. We are used to curing formerly fatal infections."*

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From the "Black Death" until the late seventeenth or eighteenth centuries, sporadic epidemics of plague racked parts of Europe. During this time, some municipalities appointed specific "Pest Doctors" contractually obliged to remain during epidemics. Such physicians were the forerunners of our Public Health officials and they served a similar function. The exceptional physician left his patients; most stayed.

In the Yellow Fever epidemics of the eighteenth century in Philadelphia some physicians fled but many more stayed. In even more modern times, physicians did not flee during the great pandemic that followed World War I. They stayed, worked, and many died. Later, during the severe polio epidemics, physicians in infectious disease hospitals, and in sanatoria assumed risks. I shall not belabor the point. Throughout history society expected its functionaries to continue their duties in good times and in bad. It gave them considerable benefits—material as well as those derived from status, prestige, and power. In return, it expected from them a sense of duty and honor. Some violated the contract; many more, it seems did not. Praise for those who stayed was more muted than was the definite censure for those who fled. "To avoid infamy. . ."—that speaks volumes in this regard and it has continued to speak to us down through the ages.

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## A Viewpoint of Obligation

Many factors enter into our clinical and personal decisions. A "decision" is a composite of these factors and its expression is an "action"—be it the "doing" of something or the "not doing" of that thing. Before a decision is reached, technical options outlining the realm of the possible must be ascertained. These provide answers to such questions as "what kind of risk?", "how much risk?", "is protection possible and available?" The answers here are crucial to our moral considerations. If undertaking a given course would result in certain death, a different set of considerations pertains than if the risk is small. And, even in the first instance, there is a critical difference in the heroism which gives one's life to save another and the action which gives one's life without any chance of saving that other. Risks also differ in terms of how we "come to harm"—harm in terms of life, pain, material loss or separation.

Physicians are not asked to assume a risk of certain death or infection. Even during times of vast, poorly understood epidemics, many survived. They were expected to assume reasonable risks—"reasonable" within the context of their community and of the situation within it. Only rarely did this expectation find contractual or legal expression. There were a few municipalities that bound certain physicians to service (the "Pest Physicians"); there were a few that threatened legal reprisal in case of desertion. But there were only a few. Most relied on the much weightier stricture of conscience induced by the tacit social contract. In those times, furthermore, some of the "fleeing" was debatable; some physicians fled with rather than from their patients. And still, there was evident guilt expressed by the need to explain and defend. Today, this is not the case. Our patients are among us and epidemics rage more in the media than in reality. The danger of death or of serious harm to us through our ministrations—while not entirely known—is fairly well understood and hardly formidable. Physicians have faced greater risk in treating infection before antimicrobials and did not shrink from this. What underlies our fears; what has changed our sense of duty?

Explanations abound. No longer is the society in which the physician functions, and in which his/her roots are, the "tight little island" of yesteryear. In many respects it is more egocentric, more hedonistic, more pampered and spoiled, less community oriented and more dedicated to the self. Individuals have lower moral expectations for themselves but often have raised them for others. Our media and our propaganda extols "rugged individualism" and often demean social action. Running risks for social benefit does not sit well with us. We physicians have been spoiled. We are used to curing formerly fatal infections. Infections disease not subject to cure today elicits an unaccustomed fear and challenges our God-like invincibility. It brings us face to face with the fact that we're finite and mortal, and we do not like it.

AIDS is subtly different. It is seen as a category of "venereal" disease (even if, as with other such diseases, its transmission is not exclusively venereal). There is shameful repugnance with a special wrinkle—it is "venereal" under especially repugnant circumstances. There is the tacit but very real flavor of sin and God's just punishment (even if inflicted mainly on males—be they homosexual or hemophiliac). Often these feelings add to the primary fear of contagion and induce the physician to violate his social contract.

I have tried to show that an enduring social contract binds the healer to his/her community. The contract has endured through the ages and has persisted in many cultures. Both physician and community have profited: the physician has been blessed with immense privileges, prerogatives, and power as well as with considerable material reward; the community, which has profited from its healers' skills assumes that the contract will be honored and kept in time of need. If medicine honors its contract, it in turn is deserving of honor; if it is broken, medicine will be deserving of the infamy which De Chauillac feared.

## California Bicentennial Invites Your Participation

The Federal Constitution turns two hundred next year, and to promote the commemoration of this central event in American history, the California Assembly has established a five-member Bicentennial Commission on the United States Constitution. Current members include Jane Crosby (chair) from South Pasadena; Marguerite Justice from Los Angeles; Coanne Cubete from Fountain Valley; and Jack Rakove, Stanford University. Members *ex officio* include Superintendent of Schools Bill Honig, Senator Gary Hart, and Assemblywoman Teresa Hughes.

In its enabling legislation, the Assembly calls upon the Commission to "develop, propose, coordinate, administer, sponsor, and fund education projects, events, competitions, and multimedia instructional materials on current and historical topics closely related to the United States Constitution." It shall do so in ways that will "encourage maximal public attention, interest, and participation," and that will be "aimed at the diverse communities within our pluralistic society." The Commission is also charged with carrying the commemoration of the Constitution to "schools, community organizations, and the general public." The state's observance of the Bicentennial will continue until 1992.

With so broad a mandate, the Commission hopes to encourage all groups and organizations, both public and private, to begin to consider how they might wish to commemorate the adoption of the Constitution. It invites suggestions for projects that it might sponsor or help to support. It would also like to learn what activities and plans have already been launched.

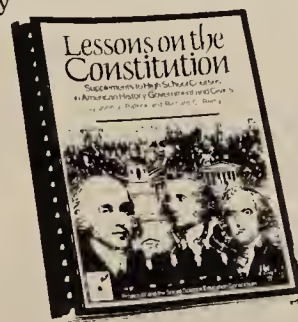
The Commission's goals are to begin publication of a state Bicentennial newsletter, to organize local and statewide speakers bureaus, to encourage media interest in the Bicentennial, and to aid community groups to exchange ideas with one another.

If you have projects that you would like to discuss with the Commission, please address them to:

Jeffrey D. Allen  
Executive Director  
California Bicentennial Commission on the United States Constitution  
1455 Crenshaw Boulevard  
Torrance, CA 90501  
Telephone: 213-328-1787

Projects and proposals that are particularly concerned with educational aspects of the Bicentennial may also be sent to:

Professor Jack N. Rakove  
Department of History  
Stanford University  
Stanford, CA 94305



### Lessons on the Constitution

features sixty lessons designed to enhance teaching about the Constitution in secondary schools. The lessons will fit into existing curricula and will complement standard high school textbooks. Lesson plans for teachers accompany each of the sixty lessons, which are organized into chapters on the origins and principles of the Constitution, the principles of constitutional government, specific constitutional issues, and landmark Supreme Court cases. Student worksheets are included.

Development of the lessons was supported by a grant from the National Endowment for the Humanities. The cost is \$19.50 per copy with a 20% discount for orders of 10 or more copies. Order from: SSEC Publications, 855 Broadway, Boulder, CO 80302.

## We the People...

September 17, 1987 is the 200th anniversary of the Constitutional Convention's adoption of the document that frames our government. At the federal, state and local levels, commissions have been established and both individual and community projects have been undertaken to commemorate this important event in America's history.

### American Historical Association and the American Political Science Association

One of the most comprehensive projects devoted to commemorating the Bicentennial of the United States Constitution is Project '87, a joint undertaking of the American Historical Association and the American Political Science Association. Two of its activities, supported by grants from the National Endowment for the Humanities, include publication of a magazine, *this Constitution* and a program of instructional materials for secondary schools, *Lessons on the Constitution*, described below. For further information and other programs, write Project '87, 1527 New Hampshire Avenue, N.W., Washington, D.C. 20036.

### American Bar Association

The Board of Governors of the American Bar Association has established a Commission on Public Understanding About the Law, which is currently making plans for a national television series, radio spots on national radio, newspaper supplements, community forum programs, an international symposium at the Smithsonian Institute, a national high school mock trial and essay contest, conferences and publications.

Display copies, free samples, and order forms for a variety of materials designed to assist organizers plan for the Bicentennial are available from: Mr. Robert S. Peck, Staff Director, Commission on Public Understanding About the Law, American Bar Association, 750 North Lake Shore Drive, Chicago, Illinois 60611, 312/988-5728. Materials include *Passport to Legal Understanding*, a free newsletter with Bicentennial updates; "Toward the Bicentennial of the Constitution," a co-sponsored special issue of *National Forum* magazine; *Speaking & Writing Truth: Community Forums on the First Amendment*, scripts and legal backgrounds for community events on the First Amendment. Materials for youth-oriented programs are also available, and include *Salute to the Constitution*, a free newsletter; *Update on Law-Related Education*, a thrice-yearly magazine with a special Bicentennial focus.

### The Jefferson Foundation

The Jefferson Foundation of Washington, D.C., has also prepared a guide for teachers and a guide for communities, six discussion guides on constitutional issues, and pocket Constitutions. Brochures are available from:

The Jefferson Foundation  
1529 18th Street, N.W.  
Washington, D.C. 20036  
202/234-3688

Contact person: Dick Merriman, Director

### CCH Proposals

Those wishing to apply for funding for Bicentennial programs from the California Council for the Humanities are encouraged to contact staff early in the planning stages. Applicants may wish to request a copy of *The Humanities and the Constitution*, Resources for Public Humanities Programs on the Bicentennial of the U.S. Constitution, from the National Federation of State Humanities Councils 1012 14th Street, N.W. Suite 1207 Washington, D.C. 20005



# June Grants Awarded

The CCH is pleased to announce the recipients of grant awards in all categories including the Education RFP—the second time this category has been funded. A brief profile of the new CCH projects is included here. If you would like more information on one of the projects, please contact either the project director or the CCH office.

## Dissemination of the Humanities

### The Great Central Valley Project

*Sponsor: The California Academy of Science, San Francisco*  
*Project Directors: Stephen Johnson and Robert Dawson*

Massive changes have been made in California's vast agricultural heartland over the past 150 years. The Great Central Valley project has completed extensive photo documentation of the Valley which, together with the results of historical research, will be presented to the public at the California Academy of Sciences in San Francisco from July to October of this year. In 1987 the exhibit will tour through the Valley and be seen at ten different sites. The current work being funded by this grant is the development of a computer/video interpretative program to accompany the exhibit.

### Goldmine—The Gold Country Heritage Project

*Sponsor: The Sierra Nevada Arts Society, Nevada City*  
*Project Director: Terry Taplin*

Goldmine, a one-hour film, will trace the evolution of man's search for gold and will focus on the great mines of the Gold Country. It will be the first in a four-part series of films designed to provide a more historically responsible view of the region, its history and its people. Script development for the film was funded by CCH. Scheduled release: December 1987.

### Moving Mountains

*Sponsor: The Media Project, Portland, Oregon*  
*Project Director: Elaine Velazquez*

The Mien, a hill tribe from Laos, lived in a preliterate agrarian society totally isolated from modern civilization before the Vietnam War. The Media Project will produce a one-hour documentary film that introduces this unique hill tribe to the American public. The film will document the lives of the Mien people, the richness of their culture and the reality of their struggle to survive in a strange land. Scheduled release: January 1987.

## CCH Offers Proposal-Writing Workshops

Applicants submitting a proposal for the October 1 deadline are invited to attend a proposal-writing workshop at the San Francisco office on either *Thursday, August 14* or *Tuesday, August 19*. Call the CCH office to sign up for either workshop. (415/391-1474)

At the workshop, Caitlin Croughan, Associate Director of the Council, will review the Council's program and guidelines, describe the procedures for proposal review, and counsel applicants regarding the criteria the Council uses to determine funding. Non-profit groups may send up to two persons to the workshop. Workshop participants have the opportunity to learn about audience-building, publicity, fund-raising and appropriate scholars not only from CCH staff but also from each other.

The southern California office will also hold workshops in Los Angeles and San Diego in mid-August. Please call 213/482-9048 for the exact dates.



Modesto Sign from the *Great Central Valley* exhibit at the California Academy of Sciences, San Francisco (photo: Robert Dawson 1986)

### The Thin Margin of Hope: Leo Szilard and the Pursuit of Nuclear Arms Control

*Sponsor: Marin Community Video, San Rafael*  
*Project Director: Barbara Baliz*

Scientist and humanist Leo Szilard was a key figure in the early development of the atom bomb and later became one of its most outspoken critics. MCV will produce a half hour documentary program that features interviews with Szilard's contemporaries—scientists, arms control advisers, military personnel and family members. It will also include highlights from a teleconference between the Academy of Sciences in Moscow and the University of California at Berkeley. Scheduled release: June 1987.

### The Lemon Grove Incident

*Sponsor: KPBS-TV, San Diego*  
*Project Director: Paul Espinosa*

Focusing on one of the earliest school desegregation cases in U.S. history, the one-hour film, *The Lemon Grove Incident*, examines the response of the Mexican American community in Lemon Grove, California, to a 1931 school board attempt to create a segregated school for the Mexican Americans of the district. The film, which was partially funded by a CCH grant, is based on extensive historical and anthropological research on the experiences of Mexican American families who settled the California border region during the 20th century. This project will insure that the film reaches a large portion of the California public, both through the state's public television stations and through screenings of the program in a variety of non-broadcast settings.

### History of French Louisiana's Music

*Sponsor: Berkeley Society for the Preservation of Traditional Music, Berkeley*  
*Project Director: Chris Strachwitz*

What happens when a cultural trait such as music is taken out of its original environment and made to "blend" with the musical heritage of other cultures? The traditional music of French Louisiana is the product of this cultural blending. This project will produce a one-hour documentary film on the history of music of French Louisiana from the turn of the century. The film will feature the story of the French Louisiana immigrants who came to California to work in the shipyards in the 40s and 50s and brought their unique music with them, and it will describe their influence on the California music scene. Scheduled release: September 1987.

### Tachi-Yokuts

*Sponsor: Kings County Historical Society, Hanford*  
*Project Director: Marjorie Cummins*

The Tachi-Yokuts tribe of the San Joaquin Valley has an oral tradition that includes many myths and stories. The project will produce a 30-minute videotape that features

the telling of one of these myths, "How Coyote Stole the Sun," by Clarence Atwell, Jr., whose great grandfather was also a storyteller.

Now I am going to tell you the story of how Coyote stole the Sun. This is from the old, old times, when the animals were men like we are...

### Living on the Edge

*Sponsor: Bay Area Video Coalition, San Francisco*  
*Project Director: Megan Siler*

The Bay Area Video Coalition will produce a half hour documentary about the problems faced by single mothers in today's society. Portraits of three single mothers will be included as well as a discussion of the factors contributing to their impoverishment: delinquent child support payments, a shortage of decent childcare facilities, their disadvantaged position in the labor market, and inadequate social programs. Scheduled release: September 1986.

## Humanities and Contemporary Issues

### Working in California

*Sponsor: RadioWest, Venice*  
*Project Director: Audrey Coleman*

Materials developed by this project will help adult learners in literacy programs become acquainted with issues presented from a humanities perspective. The audio/print packages will explore the theme of working in California and will invite the learner to reflect on the relationship between work and personal identity, the effect of the changing labor market on both groups and individuals and some special features of the California labor experience.

## Humanities for Californians

Rites: An Exhibition of Paintings by Sarah Swenson and

Rites: "Woman, Goddess, Myth," a symposium

*Sponsor: Scripps College and the Galleries of the Claremont Colleges, Claremont*

*Project Director: Marjorie Harth Beebe*

This two-part project features an exhibition of paintings by the contemporary Vermont artist Sarah Swenson and a symposium which includes Swenson as well as several members of the humanities disciplines who will explore in different ways the themes arising from the exhibition. The paintings were inspired by the fresco murals of the Villa of the Mysteries of Pompeii and represent Woman in her many gestures of work and life. Scheduled opening of the exhibit: August 30, 1986.



## 1986 Education RFP

### Religious Contours of California: Phase II

*Sponsor: Department of Religious Studies, University of California, Santa Barbara*  
*Project Director: William Powell*

This project will develop a model program for teaching about the religious diversity of California in schools. Twelve teachers from the Santa Maria and Oxnard school districts will participate in a series of seminars related to both the religious history and the new spiritual movements in California. The use of specific curriculum materials as well as ways of collecting information, planning field trips and making use of local resources will be covered in the course.

### Classics in British Literature: A Summer Institute for High School Teachers

*Sponsor: Santa Clara University, Santa Clara*  
*Project Director: Diane E. Dreher*

Twenty high school English teachers in the Santa Clara Valley will have the opportunity to work with scholars in a seminar setting to explore ways to revitalize the teaching of English classics. The seminar will focus on the themes of identity and personal development and will offer teachers both information and classroom techniques for discussion of questions relating to moral development. The Institute will convene for 20 sessions over a four-week period.

### Fostering Critical Thinking Skills through Reading and Writing about Literature

*Sponsor: Office of Teacher Education, University of California, Irvine*  
*Project Director: Carol Booth Olson*

Twenty-five teacher/consultants from the UCI Writing Project will create a set of demonstration lessons for teachers. Each lesson will focus on a key cognitive task such as analyzing, making inferences, speculating, predicting, drawing conclusions, etc. about the philosophical, social, psychological or moral implications of a text. The project will conduct a summer seminar to design the lessons, will pilot test the lessons and will offer a ten-week inservice program at three southern California sites.

### Humanities Study and the Joys of Inquiry: A Drop-Out Prevention Project

*Sponsor: Cabrillo Community College and the Pajaro Valley Unified School District, Aptos*  
*Project Director: Julie Olsen Edwards*

Humanities faculty of the college and middle school teachers will offer a series of five mini-courses aimed at 6th through 9th grade potential drop-outs and their parents. A curriculum and teaching recommendations will be disseminated to other community colleges and school districts. Mini-course topics are: "The Ohlone, Past and Present"; "Sun and Storm in Santa Cruz"; "Fabulous Folk Tales"; "Knowing our Grandparents"; and "Local Artists—Public Art."

In addition to the above-listed educational projects, CCH awarded a planning grant to Compton Senior High School, Compton, CA, for the purpose of developing a proposal for a humanities curriculum in their district.

## Humanities in California Life

### Social History of Los Angeles Ladies' Garment Workers, 1930-1950

*Sponsor: Southern California Library for Social Studies and Research, Los Angeles*  
*Project Director: Sarah Cooper*

This project will study the political and cultural history of the Los Angeles ladies' garment workers from

1930-1950, focusing primarily on the International Ladies Garment Workers Union (ILGWU). The inquiry will include the conditions of the workplace; the social and cultural life of the workforce; and the history of the union. A public symposium will be held in March, 1987, to analyze the past and present experiences of the Los Angeles garment worker.

### Heaven Preserve Us People: The History of the Chinese in the Monterey Bay Region

*Sponsor: Santa Cruz City Museum, Santa Cruz*  
*Project Director: Charles Prentiss*

A traveling exhibit about the history of the Chinese in the Monterey Bay region will explore the little known history of an ethnic group which has existed in the region since the 1850s. The exhibit will include over 100 historic photographs, documents and maps; artifacts such as costumes, tools, religious objects and gambling paraphernalia; recorded sound and music; and written narrative in both English and Chinese. In conjunction with the exhibit there will be a series of special events and lectures by humanities scholars at each site. The sites include a museum in Santa Cruz, a shopping mall in Salinas, a commercial complex in Watsonville, and the Aquarium in Monterey. Scheduled opening of first exhibit: October 1986.

### The White Rabbit Symposium and Jack Spicer Conference

*Sponsor: The Pacific Center for the Book Arts, Oakland*  
*Project Director: Dawn Kolokithas*

Jack Spicer, a San Francisco poet who died in 1965, was a key figure in a major literary movement in the late 50s and was instrumental in setting up the White Rabbit Press which introduced the early works of several important poets, usually in small, artistic editions. The project will conduct a symposium and conference to publicly acknowledge and pay tribute to this important literary movement. The events, which will take place June 14-21, will include lectures, panel discussions, slide presentations and poetry readings as well as exhibits of books and artwork.

### Passing Farms: Enduring Values

*Sponsor: San Jose Historical Museum Association, San Jose*  
*Project Directors: Mignon Gibson and Yvonne Jacobson*

Since 1980 the exhibit "Passing Farms: Enduring Values" has been shown in over 15 locations throughout the state. Because of the widespread appeal of the photographs, artifacts and written text of the exhibit, the Museum Association is attempting to give it a permanent home on the grounds of the San Jose Historical Museum. This pro-



Photo exhibit of *Passing Farms: Enduring Values*

## Exhibit to Open at Newport Harbor Art Museum July 11

In April the CCH awarded a grant to the Newport Harbor Art Museum in support of its proposal "The Interpretive Link: Abstract Surrealism into Abstract Expressionism." In conjunction with the July 11 opening of its exhibit, the museum will offer a series of lectures, film screenings and poetry readings of works from 1938-1948. For more information about the exhibit and related events, contact Ellen Breitman, Curator of Education, Newport Harbor Art Museum, 850 San Clemente Drive, Newport Beach, California 92660.

ject will renovate an existing fruit barn as a permanent site for the popular exhibit.

### "Through the Prism: Viewing the Encounters of Two Old Worlds in the New"

*Sponsor: Center for Medieval and Renaissance Studies, UCLA*

*Project Director: Fredi Chiappelli*

The Center plans to produce a series of documentary video programs on some historical features of the civilization of California and Mexico. The focus of the series will be to describe how medieval elements took root in the New World, fusing with native traditions to produce the culture of today's Hispanic communities. As a first step in this effort, this project will develop a script for a 30-minute video program that will dramatize the Mexican view of the supernatural. It will trace the colonial tradition of religious imagery and legends from 1492 to the mid-seventeenth century.

### "Coming of Age": the Legacy of California's Elders

*Sponsor: Tale Spinners, San Francisco*  
*Project Director: Steven Katz*

The project will begin the development of a radio series entitled "Coming of Age" which will feature four 45-minute dramas with a 15-minute scholarly commentary. Activities in this phase include adaption of four dramatic scripts for radio presentation and structuring the 15-minute scholar commentary segments.



Prune orchard in Santa Clara County, from *Passing Farms: Enduring Values*



## Japanese Legacy: Farming and Community Life in California's Santa Clara Valley

By Timothy J. Lukes and Gary Y. Okihiro

Cupertino, CA: California History Center, 1985, 156 pp.

The story of Japanese immigrants in the Santa Clara Valley is that of Japanese Americans in most agricultural regions of California. In a study made possible by a grant from the California Council for the Humanities, the authors have expertly interpreted the dynamic struggles of six decades of the history of Japanese farmers in the Santa Clara Valley. *JAPANESE LEGACY* records the history of the Japanese farming community from 1895, when the first Japanese agricultural laborers arrived, to 1945 when the first groups returned to the valley from Wartime detention camps.

Like the Chinese before them, the first Japanese farmers, who arrived in the Santa Clara Valley in the mid-1890s, supplied much of the labor needed during the transition to an orchard economy. As the new century began, the Japanese were generally favored as more desirable migrant laborers than the Chinese. Their roles were reversed, however, beginning in 1906 with a rising anti-Japanese sentiment. Within a year, the Japanese constituted a "serious menace" while the Chinese were "respectable citizens." About 1915 there were probably equal numbers (ca. 1500 persons) of Chinese and Japanese in Santa Clara County.

Despite continuing hostility, Japanese farmers were firmly established in the Santa Clara Valley by the 1920s. However, their transition to farm mechanization was interrupted by internment during World War II. In those years of confinement the agricultural scene changed markedly; Italian and Portuguese growers moved into truck farming and labor needs were provided by Filipinos, Mexicans and Blacks. Of greatest significance, ultimately, was the beginning, during the war, of the transformation of the valley into a metropolis and high-technology area, with soaring land values that would eventually end the orchards and gardens. The number of Japanese in the valley doubled after the war, but they and the valley had dramatically changed.

The authors, greatly sympathetic to the "individual struggles [which] gave substance to our collective history," have provided a fascinating account of oppression and resistance, exclusion and permanence—an account that



Japanese workers harvesting pears. From the Kanemoto collection. Courtesy of California History Center Foundation, De Anza College, Cupertino.

is a microcosm of the story of all Japanese Americans in their efforts to find their place in the ethnic configuration of this country.

Dudley M. Varner  
California Agricultural Museum

*Ed Note: This beautifully produced book with dozens of black and white photographs is available in a paperback edition for \$12.95 from the California History Center, 21250 Stevens Creek Blvd., Cupertino, CA 95014. (408) 996-4712*



S.S. *Jeremiah O'Brien* docked at Pier 3, Fort Mason, San Francisco.

## Take a Living History Tour of Liberty Ship

The S.S. *Jeremiah O'Brien*, the last unaltered example of one of the 2700 Liberty Ships built between 1941 and 1945, is open to the public at Pier 3 East, Fort Mason Center, San Francisco. The *O'Brien* is a National Monument and has been entered in the National Register as a historic place.

Visitors are welcomed on board to visit the engine room, tour the galley and crew's mess, and to take the wheel on the bridge. A 45-minute audio tour tape "Liberty" recreates the experiences of those who built these great ships in record time and sailed them around the world delivering cargo in support of the war effort.

Based on 35 interviews with shipyard workers, merchant marines and Navy guards, "Liberty" weaves these stories together with stereo sound effects and music to create a sense of what the *Jeremiah O'Brien* and her sister ships were like in action. The tour tape was created by Antenna Theater and was funded in part by a grant from CCH.

The ship is open for self-guided tours daily from 11 am to 4 pm. "Open ship weekends" where the steam engine is running, the original coal stove galley is in operation and the "Slop Chest" store is set up for business are scheduled for the third weekend of the month, that is, July 19-20 and August 16-17. Admission is \$3 adults, \$1 seniors/children; \$6 families. Call 415/441-3101 for further information.

Bring the family! Bring out-of-town visitors! Tell your friends about this unique experience.

## Attention Project Directors/ Publicity Coordinators!

*Humanities Network* invites you to communicate about your project with 10,000 other humanities supporters throughout the state. *Network* will help you publicize your project or event:

- Announcements—flyers, brochures, press releases; enclose black and white photos if possible
- Reviews, press clippings, awards, etc.
- Summaries or reports—excerpts or transcripts of presentations, dialogues, interviews or seminars
- Books, pamphlets, anthologies, recordings that were produced by your project or that include portions of your project's work

Many of these items are routinely sent to CCH to satisfy project requirements, but in addition to or in advance of the final reporting you may also want to send copies to my attention for *Humanities Network*.

Carol Murphy, Editor  
CCH  
312 Sutter, Suite 601  
San Francisco, CA 94108

## Images of California: An Essay on a Native's Changing Views

By James Hughes

Berkeley, CA: Institute of Governmental Studies, University of California 1986, 34pg. Copies available for \$3.00 each.

From December 1978 to June 1980 a group of artists and humanists met together to discuss the social ideas embodied in their work. It was intended that these seminars would illuminate California as a culture and produce information useful to sociologists and policymakers. The seminars were sponsored by the IGS and partially funded by a CCH grant. This essay records the reflections of one of the participants, a native son of California, whose seminar experience changed his view of the state from one of "Lost Eden" to more of a "Promised Land"—with some reservations.

## Calendar Of Events

- |              |  |
|--------------|--|
| July 1       | Deadline for CCH proposals in all categories except media  |
| July 3       | "Great Central Valley" exhibit opens, Academy of Sciences, San Francisco. 415/750-7145   |
| July 16      | "The Interpretive Link: Abstract Surrealism into Abstract Expressionism" exhibit opens, Newport Harbor Art Museum, Newport. 714/759-1122 |
| July 19-20   | "Open Ship Weekend" S.S. <i>Jeremiah O'Brien</i> , Pier 3, Fort Mason Center, San Francisco. 415/441-3101                                |
| August 14    | Proposal-writing workshop, CCH office, San Francisco, 10am to noon. 415/391-1474   |
| August 16-17 | "Open Ship Weekend" S.S. <i>Jeremiah O'Brien</i> , Pier 3, Fort Mason Center, San Francisco. 415/441-3101                                |
| August 19    | Proposal-writing workshop, CCH office, San Francisco, 10am to noon. 415/391-1474   |



### Call For Papers

*The Pacific Historian* plans to publish a thematic issue on the topic of the Japanese experience, as well as that of other Asians, in California during World War II. Manuscripts not to exceed 5000 words should be submitted by December 31, 1986 to be eligible for consideration. Contact: Dr. Sally M. Miller, Managing Editor, *The Pacific Historian*, University of the Pacific, Stockton, CA 95211.

### New Offerings from the Western Writers Series

Boise State University has announced the publication of five new additions to its Western Writers Series, making a total of sixty-five booklets. This continuing series, primarily regional in nature, provides brief but authoritative introductions to the lives and works of authors who have written significant literature about the American West. Each booklet is about fifty pages long, including a bibliography.

The new releases include *William Saroyan*, *Marie Sandoz*, *Barry Lopez*, *Tillie Olsen*, and *Western American Literary Criticism*. The subject for these biographical essays are chosen for their ties to the American West—they have lived in the West, written about it, or captured some element of the Western identity in their writings.

Other writers included in the series are Bret Harte, John Muir, Ken Kesey, Virginia Sorensen, Leslie Marmion Silko, Mabel Dodge Luhan and Jack Kerouac. Pamphlets may be ordered for \$2 each (plus 75¢ postage and handling per order) from BSU Bookstore, Boise State University, Boise, Idaho 84725.

### NEH Fellowships for Scholars

The National Endowment for the Humanities has announced two programs of fellowships, one for university teachers and the other for college teachers and independent scholars. These programs invite applications from teachers at all institutions of higher learning, as well as from independent scholars and writers. Applicants need not have advanced degrees, but neither candidates for degrees nor persons seeking support for work toward a degree are eligible to apply.

For the current year, the Endowment is encouraging study and research in three areas: *Understanding America*—work on the historical, philosophical, and cultural heritage of the United States; *Understanding Other Nations*—work to enhance the understanding of the history and thought of other cultures among Americans; *Columbian Quincentenary*—study and research on topics concerning Columbus's first voyage of discovery to the New World and its effects during the past five centuries.

Fellowships carry stipends of up to \$27,500 for tenures ranging between 6 and 12 months. For more information, contact the Division of Fellowships and Seminars, Room 316, National Endowment for the Humanities, 1100 Pennsylvania Avenue, N.W., Washington, D.C. 20506.

### Carnegie Task Force Makes Recommendations

A blue-ribbon panel of educators, businessmen, and past and present government officials called for a major upgrading of the nation's public school system and of teacher preparation programs in colleges and universities. The year-old panel, sponsored by the Carnegie Corporation of New York, made several potentially controversial recommendations:

- eliminate undergraduate programs of teacher education and adopt a bachelor's degree as a prerequisite for professional preparation in teaching
- restructure teaching to include a highly trained cadre of "lead teachers" and develop graduate school programs leading to master's degrees in teaching
- create a National Board for Professional Teaching Standards to establish tougher certification requirements across the country
- increase teachers' salaries and career opportunities
- prepare more members of minority groups for teaching careers
- restructure schools to increase teachers' discretion in meeting state and local education goals, while holding them accountable for students' progress

Excerpts from the report of the Task Force on Teaching as a Profession are printed in *The Chronicle of Higher Education*, May 21, 1986.

### Two UCR Professors Win NEH Fellowships

Robert N. Essick and A. Mark Smith of the University of California, Riverside, are among 262 recipients of fellowships announced by the National Endowment for the Humanities. Each professor was awarded \$27,500 to complete his research and write a book. Essick will write on the language of poet William Blake, and Smith will write on the evolution of the ray theory of light.

### CCH Project Director Receives Award

Wendy Lesser, Project Director for a CCH-funded project "Writers Speaking about Literature" and editor of *The Threepenny Review*, received a grant from the Coordinating Council of Literary Magazines in recognition of the editorial excellence of her magazine. She has published *The Threepenny Review*, a quarterly review of the arts, since January of 1980. Her current CCH project is to produce a series of five lectures given in San Francisco by prominent writers. The lectures will be given during the 1986-87 academic year and will be re-printed in *The Threepenny Review*. For further information about the lecture series or the magazine, contact Wendy Lesser, P.O. Box 9131, Berkeley, CA 94709.

### New Chair of NEH

Lynne Cheney was sworn in as chair of the National Endowment for the Humanities Friday, May 23. Mrs. Cheney, a native of Wyoming, was formerly senior editor of *The Washingtonian* magazine and has taught at the University of Wyoming, George Washington University and Northern Virginia Community College. She also serves on the Commission on the Bicentennial of the Constitution. Her husband is Wyoming's congressman Dick Cheney.



Constance Carroll, new chair of the California Council for the Humanities.

### CCH Welcomes New Chairperson!

The California Council for the Humanities is honored to have Constance Carroll, president of Saddleback College in Mission Viejo, as its new chair, succeeding Walter Capps who has chaired the Council since 1983. For the past seven years Constance Carroll has been the chief administrator of a California college, first at Indian Valley Colleges in Marin County and now at Saddleback College. She has been a member of the Council since 1983 and during that time has made significant contributions serving as chair of the Evaluation Committee and the Program Committee.

Welcome, Constance Carroll!

### Attention, School Administrators and Summer Program Directors!

Encourage your high school juniors and seniors to pick up their pens this summer and enter the Great Central Valley essay contest. Students can win cash prizes by writing about the issues affecting the health and prosperity of the richest agricultural region in the world.

The competition is open to high school juniors and seniors in the upcoming 86/87 school year. The top three winners will be awarded \$100 each at a symposium at the California Academy of Sciences in San Francisco on October 11. Deadline for entries is 5:00 pm, October 1, 1986. Write for information to:

ESSAY

California Academy of Sciences  
Golden Gate Park  
San Francisco, CA 94118  
or call (415) 221-5100.



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## NEXT PROPOSAL DEADLINES: July 1 and October 1, 1986

Proposals for these deadlines must conform to the 1986/7 Program Announcement. Send 10 copies of all proposals (14 copies of media proposals) to the San Francisco office by the date due.

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# HUMANITIES

Summer 1986  
Volume 8/Number 2

## NETWORK

## Great Central Valley Project Exhibition Opens July 3 at California Academy of Sciences

A major exhibition on the beauty and bounty of the Great Central Valley opens July 3 at the California Academy of Sciences in Golden Gate Park. The exhibition, entitled, *The Great Central Valley Project*, was conceived and organized by its principal photographers, Stephen Johnson and Robert Dawson, both native sons of the valley. Approximately 100 photographs, including historic works by the 19th century photographer, Carleton Watkins, and more recent works by artists such as Dorothea Lange, summarize 150 years in what has become the richest agricultural region on earth.

Statistics on the Great Central Valley are staggering:

- 25% of all table foods consumed in the United States come from the valley
- More oil is produced in Kern County than in some of the OPEC nations
- \$9 billion is generated annually from valley agriculture
- More almonds, apricots, asparagus, carrots, figs, grapes, kiwis, melons, nectarines, olives, onions,

peaches, pears, pistachios, plums, pomegranates, prunes, tomatoes and walnuts come from California than any other source in the country.

Now it seems the health of the very soil and water responsible for the bounty of the valley is in jeopardy. Chemical buildup in places such as Kesterson Reservoir must be understood and addressed to insure the health of the region for generations to come. Long-term effects of pesticides and chemical fertilizers in our water and food must be examined. It is hoped that the Great Central Valley Project, which in addition to the exhibition, will include a book, an essay contest, and a symposium in the fall, will bring this and other issues before more than half a million visitors to the Academy of Sciences during its run.

Funding for the Great Central Valley Project has been provided in part by a grant from the California Council for the Humanities. The California Academy of Sciences is designing the exhibition which will be seen in major great central valley cities over the next two years.

The exhibition will run through October 12 in Lovell White Hall. There is no extra admission charge beyond normal museum fees which range from free to \$3.00 for adults. The Academy of Sciences is home of the Steinhart Aquarium, Morrison Planetarium and is open every day of the year from 10 until 5. Between July 4th and Labor Day the museum complex is open until 7 p.m. Call 750-7145 for recorded information.



Delta Farm from the *Great Central Valley* exhibit at the California Academy of Sciences, San Francisco. (photo: Robert Dawson 1985)

The California Council for the Humanities is  
a state-based affiliate of the National  
Endowment for the Humanities